

N^o 7.
The true Nature of Religious Zeal Stat-
ed, as it Concerns both *C H U R C H*
and *D I S S E N T E R S*.

A
SERMON

PREACHED at

St. Catharine Creed-Church, London

SEPTEMBER 17th, 1710.

And Dedicated to

Dr. HENRY SACHEVERELL.

By *H. PUGH* Minister of the Church
of *ENGLAND.*

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L O N D O N,

Printed for *John Morphew*, near *Stati-
oners - Hall*, 1710.

Price Three Pence.



To the Reverend Henry Sa-
cbeverell, D. D. Fellow of
Magdalen College in Oxon, and
Chaplain of St. Saviours
Southwark.

Reverend Sir,

AS none have shewed a more Christian Zeal, in cor-
recting the Profaneness, and Immorality, the Fæti-
on and Schism, and other unparallel'd Iniquities, of this
degenerate, and dissolute Age; so I hope, I may say,
without incurring the displeasure of any sincere Member of
our truly Apostolical Church, that your necessary, and
reasonable Reproofs, (tho' equally Received as Reward-
ed by some) have more roused that Lethargick and
Lukewarm Temper in our Nation, which seemed to hush
in silence, the most crying Abominations, under the Spe-
cious pretext of Moderation, than any Zealous Reformer
of our Age: What can the most Zealous for Reformation
of Manners effect, whilst Infidelity, Blasphemy, and Hy-
pocrisie, are Publickly Printed, and dispersed? False
Doctrine, Heresie, and Schism, maintained, and pro-
pogated? Will not one Heretical, and Blasphemous Page,
Corrupt, and Debauch the Minds and Principles of Men,
more than many Mulcts, and Imprisonments will be able
to Reform? The best means to put a stop to an Infection,
is to take away the Cause, or other Endeavours will prove
Ineffectual: For Mens Practices, are generally the pro-
duct of their Principles.

Whilst Seminaries of Sedition, and Republicanism,
Nurseries, of Tritheism, Atheism, and Deism, are
suffered

suffered to instill Principles of Rebellion, and Debauchery in the Minds of our Youth; the strongest Endeavours of the most busie Informers, are like a puff of Air against a violent Current. We must begin at the Spring Head, if we design to stop the Torrent, or turn the Stream.

* For the Doctor's Life and Character, see Mr. Tilly's Epistle before his SERMON Preach'd at St. Mary's Oxon.

* Your Zeal, Sir, for this, hath been always Remarkable both in your Preaching, and Writing; and may God so direct and assist you, that neither the Frowns of Men, nor the Terrours even of Death itself, may so far prevail on you, as to wax Luke-warm in the Cause of God and Religion; but still Zealously defend the Truths of the Gospel here, (in Opposition to all Antichristians of whatever Denomination,) and hereafter, enjoy the Trophies of your Christian warfare. Which is the hearty Prayer of

Your Affectionate

Brother, and Humble

S E R V A N T.

H U G H P U G H.

Galatians

GALATIANS IV.

I 8. former Part.

It is good to be Zealously affected always in a Good Thing.

THE occasion of these Words of St. Paul the Apostle, proceeded from some false Teachers, that had crept into the Churches of *Galatia*, with a design to destroy the Credit of the Apostle, and the True Doctrine delivered by him: To which end they Preached up Circumcision, and other Rites, and Ceremonies, of the *Mosaick Law*; on purpose to undermine the Truth of the *Gospel*. In this attempt, they prevailed so far, as to shake the Faith of many, who began to decry the Apostle, and to cry up those fraudulent, and deceitfull Teachers above him: This put St. Paul in this Chapter upon reasoning the Case with them, verse the 6th, *Am I become your Enemy, because I tell you the truth, i. e.* Am I become Vile, and Despicable, even in those Eyes, which you would, not long since, have plucked out and given to me?

How comes this change to be made in you, that the great love you lately bore to my Person, is thus on a sudden turned into a Hatred of both? Why; he found, that an Enemy had done this; i. e. Those false Teachers, taking the opportunity of his Absence, had planted their Tares, to hinder the growth, of that good Seed, he had sown amongst 'em. And therefore with great Earnestness, he cautions those *Galatians* against them, as the great Enemies of their Faith, and Salvation.

vation. Letting them know, that whatever shew they might make of Zeal towards God, or Affections towards them, there was nothing under it, but Falshood, and Hypocrisy: *They Zealously affect you*, said he, verse 17. *but not well*: There is no Truth and Sincerity in their Godly pretences. Their Love, is not to you, but *themselves*: *Yea they would exclude you*, saith he, *that you might affect them*: Meaning, that they would shut you out from the True Faith, that you might affect their Persons, and entertain their Errors. Wherefore, he Exhorts them carefully to beware of them, and to shun, and avoid them as Cheats, and Impostors; and from the False, and Counterfeit Zeal, to Recommend the True Zeal unto them, in the Words of my Text, *'Tis good to be Zealously Affected always in a Good Thing*.

In Treating of which Words, I shall make this Four-fold Enquiry.

(1.) *First*, Into the Nature of True Zeal; and thereby shew, what it is, to be Zealously Affected.

(2.) *Secondly*, I shall speak to the two Qualifications of True Zeal, that are mentioned in our Text; the one of which, respects the time of its continuance, which must be *always*; the other respects, the object about which it must be employ'd; which is *a good thing*.

(3.) *Thirdly*, I shall shew the Goodness, or Excellency of True Zeal.

(4.) *Fourthly*, I shall lay open, some of the Mistakes of Zeal, and then conclude with such inferences, as flow from the whole.

I begin with the enquiry into the Nature of True Zeal, that we may rightly know, and understand, what it is to be Zealously Affected.

And here we may Note.

(1.) That Zeal in the general Notion of it, is a warmth of Mind, that carrieth it out, in an eager pursuit of its Object; accompanied with Indignation, at any thing that opposes it, or lies in its way: And this is sometimes in Scripture, and other Authors, taken in a bad sense, for Emulation, Wrath, and bitter Envy. St. James makes mention of *πικρὸς ζήλος*, proceeding from an over-heated, and exasperated Mind, and is Translated bitter *envying*, St. James 3. 14. St. Paul reckons *ζήλος*, which is rendred Emulation, amongst the works of the Flesh, Gal. 5. 20. This is an inordinate heat of the Soul, whereby, it is carried too eagerly, after some earthly, sensual, Objects or Designs.

but passing by this, we are now to Treat of a *Religious Zeal*; which is a warm, and powerfull Inclination of the mind, after Heaven and Heavenly things. For the better understanding of this, we must Note,

(2.) That Zeal, is not any one single Passion, or Affecti^{on}, but a mixture, or Composition of more.

It is made up chiefly, of Love, and Anger, together with those intermedial Passions of Desire, Joy, Indignation, and the like, that partake of *both*; The first and great Ingredient of Zeal, is *Love*; for none can be Zealously Affected to any thing, which he doth not truly Love, and where that is, it will draw after it a desire of attaining, and enjoying it: And according to the Degrees of Love will the desire encrease, and improve into Longing and Impatience.

Again; Zeal is accompanied with Joy and Delight, in pleasing, and possessing what it makes after. And where the Object is Infinite, (as when it is placed upon God,) it advances into Extrase, and Rapture.

Furthermore; Anger is an Ingredient of Zeal, which sets the Soul against whatsoever opposes the thing beloved; and proportionably to the Opposition, doth the Appetite encrease: Arising, sometimes to Wrath, and Indignation, and upon any Frustration, is attended with Grief, and Sorrow.

This is Zeal compounded of various and different Passions; upon the well, or ill tempering, or mixture of which does the goodness, or badness of Zeal depend: That Zeal, that hath the greatest mixture of the mildest, loving, and charitable Affection, is commonly the *best*; that wherein the Harsh and hot Passions are most predominant, is very often inordinate, and that where the Angry Passions not only exceed, but exclude the calm, and mild Passions, is generally sinful.

Moreover, Zeal is not only a Composition of Sundry Passions, but a high Degree and Intention of them, and bespeaks, not barely a Reality, but a Fervency of Affection. It is such a Warmth of mind, as influences the whole Man, and renders all the Powers of the Soul, more Vigorous, and Lively in its Desires, and Prosecutions, and so is opposed to Coldness and Lukewarmness: So that true Zeal is a Gracious Constitution of the whole mind, and is rather a Constellation of Graces, than one particular Grace. 'Tis what Health is to Life, the spring of all its Activity, and Motion, and resembles that Vertue described by the Metaphysicians,

lists, which is not so much a distinct Vertue of it self, as the highest pitch and Eminency of all other Vertues.

From this short description of Zeal, we may learn, what it is to be Zealously Affected, viz. to have the mind warmly stirring, or moving in earnest Desires, and an eager pursuit of some suitable, and desirable Object; and consequently two things must concur to this Zealous Affection, viz. *Light* in the *Head*, and *Heat* in the *Heart*.

(1.) To be Zealously Affected implies *Light*, and Knowledge in the *Head*; for *Ignoti nulla Cupido*, none can affect that of which he hath no knowledge. *Light* is the director of Zeal, without which it will mistake its Object, and must needs go awry: 'tis a Blind Zeal that is void of knowledge; and therefore what light is to the Eye, that knowledge is to the Soul; it shews its way, and guides all its Operations. Again,

(2.) To be zealously affected, imports not only light, and knowledge in the *Head*, but *Heat* in the *Heart* too, and therefore, it is often compared to fire, whose property is to warm, and enliven: St. Paul styles it a Fervency of Spirit, *Rom. 12. 11.* which signifies, such an inward Warmth of mind, as cherisheth in it, a Spiritual Life, and makes us grow in Grace, and the knowledge of our Lord and Saviour Jesus Christ: In short, Zeal is a Vehement Affection, a strong Byass, and Propensity of the Soul towards its Object; and to be Zealously Affected, is to be carried out with earnest desires, and endeavours about, and after it; not without some Hatred, Trouble, and Indignation, at whatever doth hinder, and oppose it: This is the Nature of Zeal: But how must it be qualify'd that it may be good to be Zealously Affected? Why our Text Mentions two Qualifications to make it so:

The one of which Respects the time of its Continuance; it must be *always*: The other Respects the Object; it must be in a *good thing*.

(1.) To be Zealously Affected aright, it must be *always*, not now and then, but keeping up an Ardent Flame of Love, still Burning in our Breasts: The Apostle supposes this of these *Galatians* while he was present with them, but it did not continue with them in his Absence; it quickly wasted and wore off, and therefore he persuades them to be *Zealously Affected always*.

They who still frequent, and keep close to the Worshipping of God, and Communion of the Church may be well enough supposed to be Zealously Affected towards it, but

they who come to it only to serve a turn, may be justly thought not to be Zealously Affected; yea, when they who seldom, or never attend the publick Worship, on a sudden, on a particular occasion, Flock in great Numbers to it, and with that formality, and Appearance too, as if with *Jehu*, they would Alarm all People, to come and see their Zeal for the Lord of Hosts: This is very suspicious, and looks more like the result of Contrivance and design, than the effects of true, and sound Religion. For true Zeal is permanent and lasting, it proceeds from a vital principle within, which will maintain a kindly and constant heat in the Soul: 'tis not like the fit of an Ague, that warms, and goes again; but like the Altar-Fires, that were always kept Burning, or the Vestal Flames that never went out. 'Tis true indeed, it may, and doth admit of Intermissions, but it is never extinguished; but like the Natural heat of the Heart, it will abide as long as life continues. All that seeming Zeal of the Hypocrite that so frequently wears off and grows cold again, is but False Fire, only an *Ignis fatuus* a Painted, but no real Flame.

If you observe it, you shall find some Men, sometimes and in some Religious Exercises, exceeding Warm and Zealous, their Affections seem all in a Flame, and themselves under the Transports of Divine Love, who in a little time after grow cold again, and have no Appearance of Life, or heat left in them. These are only Paroxysms of Zeal, and the Preternatural Heat of the Hypocrites Devotion: Whereas true Zeal is ever more firm and lasting, and where the Spirit is touched with this Coal from the Altar, it will preserve an Habitual, constant heat in the Soul. To this end Zeal must be sober and well temper'd, not over hot and violent, for *nullum violentum est perpetuum*, no violent motion is lasting; such violent transports spend the Spirit too fast to continue long: Nature struggles under any Violence and labours to be eased and rid of it: And Religion it self, labours under such violent fits of Zeal, and cannot continue long under such Extrems, and therefore, such violent transient Heats, are far from the Sobriety of Religion, and the Temper of true Devotion.

The Prophet resembles some Mens Righteousness to the Morning Cloud, and Early Dew, that soon passeth away; and we may liken others, to a Flash of Lightning, which gives a short Blaze but is quickly out. The Apostle observes of some of these *Galatians* that they ran well for a time in their Christian Cause, but they soon waxed faint and

tired, and so lost the Prize, for want of holding out to the end of the Race.

Christian ty is often in Scripture compared to a Warfare; in which you know, it is not the Furious Charge, but the deliberate Courage, and Constancy that wins the Field: In like manner, it is Perseverance only that commends our Zeal, and crowns our Actions with Success and Victory: And therefore, the Apostle wills us to hold on in our Christian Course, and to be *Zealously Affected always*, even to the end: Which is the first Qualification to true Zeal.

(2.) The Second Qualification, respects the Object about which it is Conversant, and that must be a good thing: It is good to be *Zealously Affected always in a * good thing*. Where we are taught, not to measure the goodness of our Zeal, by the height of our Passions of which it is composed; but by the goodness of the thing, about which it is employed: And here two things are diligently to be observed, for the better clearing of this matter.

(1.) First the Object of our Zeal, may be sometimes a thing that is Evil, and yet a Zeal about it, may be a good, and commendable thing. As for Example, all Sin in general, and particularly *Atheism, Profaneness, Sacrilege, Schism*, &c, are all very bad things, and yet to be Zealous against these, is to be *Zealously Affected in a good thing*. But here, the Zeal consists not in the Love, but in the Hatred of them, not in practising, but in Punishing them: Yea the worse the thing is, the better is the Zeal that is employed against it. Thus the more bold, and daring, any Sin, and Wickedness is grown, the higher Act of Zeal it is, to oppose and suppress it. Again,

(2.) A thing may be materially good, and yet a Zeal about it may be a very bad thing. As for instance, all acts of Religion in general, and particularly Praying, Hearing the Word of God, Reformation of manners, and the like, are all very good things: And yet a Zeal about them, may be a very ill, and pernicious thing: as when they are made use of to promote Evil Designs. You know, the Pharisees

* Καλῶς Tho' Diodate and Lock upon this place say that the Apostle means himself, and before them Cardinal Cajetan, yet Dr. Hammond, Hugo Grotius, Cornelius à Lapid. the Synod of Dort interpret it, a good Cause, a good thing, a good matter.

Pharisees made long Prayers, the better to devour Widows Houses ; and I am afraid, there are too too many upon occasion, attend the publick Worship, only to qualify themselves for an Office, and take the holy Sacrament to enable them the more effectually to undermine the Church : Do not some talk much of reforming the manners of others, without any Regard at all to the reforming their own ? 'Tis no new thing to pretend Reformation to carry on bad designs ; and we all know what vile things have been acted under a Cloak, and Colour of Religion. So that a great talk, and Appearance for Reformation may be rather Collusion, than Zeal, and a pompous Zeal about it, may rather be a mocking, than serving of God. In short, a thing may be materially good, and carry a fair shew of being so, and yet, may want many Qualifications that are necessary to make it really, and in truth such. It may proceed from a bad Principle, be carried on by a bad means and tend to a bad End : Either of these, may quite spoil the goodness of the thing, and marr the Zeal that is employed about it. The Object then of Zeal, may be both Good and Evil, and a hearty loving of the one, and hating of the other, will justify our Zeal in both. For, as Goodness hath Charms enough, to engage our Affections, so Sin hath Deformity enough to beget Dislike and Aversion, and consequently to be Zealous for the one, and against the other, is to be *Zealously Affected in a good thing* : But to come to particulars. What are those good, and evil things, against which our Zeal may be lawfully, and laudably employ'd ? I shall mention some of the chief of them, the better to direct you in these great, and weighry matters of Religion. As,

(1.) First, to be Zealous for the Glory of God, and the Honour of his Laws, is to be *Zealously Affected in a good thing* : The Glory of God is the chief end of our Creation, and as the Almighty ever propounds it to himself, so ought we to make it the principal Aim and Scope of all our Actions : *Whether ye Eat or Drink, saith the Apostle do all to the Praise and Glory of God* : This is to be the cheifest care, and Business of our Lives, in which if we are sincere, we cannot easily exceed ; for the highest Degree of all our pious Affections, are to be fix'd on God ; that his Power, and Wisdom, and Goodness may be celebrated in the World, and his Praises sounded forth to the ends of the Earth : Again, we are to set our selves, with all our might and main, against those things

whereby, God may be dishonoured, his Name Prophaned, and his publick Worship contemned; we are to have a tender regard, and high esteem of his Laws, and be deeply Affected against the Transgressions, whoever they be that be the Transgressors: These, even these are proper matter for our Zeal, and are to be Prosecuted with the utmost Warmth, and Vigour of our Faculties: And when we stand thus Affected to the Honour of God, and his Laws, then we may be truly said, to be *Zealously Affected in a good thing*; yea, in the chiefest good, and best of things.

(2.) Secondly, to be Zealously Affected for the Honour of JESUS CHRIST, and the Doctrine delivered by him, is to be *Zealously Affected in a good thing*: This is the Zeal here Recommended by St. Paul, viz. to strive for the Truth of the Gospel, against all those false Teachers, that would subvert and undermine it. And herein, we of this Age ought to be more than ordinary Zealous, when the Being, and Eternal Divinity of our Saviour Christ, are both called in question, and the great Mysteries of the Gospel, are not only question'd, but scoffed at and derided: Is not a Crucified Saviour once more become a stumbling Block to some, and to others Foolishness? And do not others use their Wits, and Tongues, in crying down all Revelation? And is it not time to appear for Christ, and his Religion in such a dissolute, and profane an Age as this? St. Jude exhorts Christians to contend earnestly for the Faith, once delivered to the Saints: And elsewhere we are charged, not to let go, but to hold fast the Profession of our Faith without wavering; meaning, we should not betray it by our Cowardice, nor corrupt it with Error, nor suffer it to be lost, or swallowed up with infidelity; but to come forth in Defence of the Truth, against all its Adversaries: To use our utmost endeavours, in our several Stations, to Vindicate the Honour of our Saviour, if ever we hope to be saved by him. He that denies him before Men, saith Christ himself, him will I deny before my Father which is in Heaven: Now, to disown the Truths of the Gospel, or to refuse to appear in the Defence of them, especially when they are call'd in question, what is it better than to deny him, and what can such expect, but to be denied by him at the last and great day. Wherefore it is both the Duty and Interest, of all that are called Christians, to be Zealous for the Honour of Christ Jesus, to vindicate his Truths, and to adorn his Doctrine, and Gospel, with a holy, and truly Religious Conversation.

(3.) Thirdly,

(3.) Thirdly, to be Zealous for the Church of God, is to be *Zealously Affected in a good thing*: And that as the Church is sometimes taken for the House of God, Dedicated as a Place to perform his publick Worship, and likewise, as it is taken for the orderly Constitution of Divine Worship performed in it; both are proper matter to employ our Zeal about: That Ardent Love we owe to God requires us to Love the things of God, and to have a due regard to all things that belong to him: Among which we are Commanded to hallow his Sabbaths, and Reverence his Sanctuary. *David tells us, that the Zeal of Gods House had even consumed him*, Pl. 69. 9. he was so passionately Affected towards the Reverence, and Decency of these Places, that he thought he could not better shew his Honour to God, than by reverencing the Places, where his Honour dwells: After that, we read what time, and care, and cost *Solomon* bestowed, in Building the Temple; by which, he at once erected an Habitation for the Glory of his Maker, and a lasting Monument of his own Honour.

But lest any should take this, only for a piece of Old Testament Zeal; we find, our Saviour himself so Zealous for the Honour of the Temple, that he never discovered a Higher Act of Indignation, than against the Prophaners of the Temple, who had made the House of Prayer a Den of Thieves; overturning the Tables of the Money Changers and the Seats of them that Sold Doves. By this great Example, we learn that a true Christian Zeal, may be well employed, about the purifying of God's House, and securing it from all Prophanation: Moreover, we find the Apostle extremely for the Peace, and Unity of the Church, and also, for the comeliness, Order, and Reverence of God's publick Worship used in it; so that to be Zealous against sacrilege, the Robbing, or any ways withdrawing of Tythes, and Offerings ordained by God, his Laws, and the Laws of the Land, for the maintenance of his publick Worship, and an endeavouring to overturn it, which always carries God's dreadful Curse with it, and likewise against Faction and Schism, which is a dividing the Body of Christ, is a Pious, well Grounded, and Commendable Zeal.

(4.) Fourthly, to be Zealous in the Cause, and for the Honour of God's Ambassadors, and Ministers, *is to be Zealously Affected in a good thing*: For these belong to him as his Ambassadors, and therefore are to be Treated, and loved

loved accordingly : Let Men so Account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God : And for that Reason, are to be Accounted Worthy of Double Honour : The kindness or con empt shewed to them, redounds to him that sent them : For he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. And therefore our Zeal may, and ought to be express'd, by espousing the Cause of his Ministers ; especially when the great Contempt of Religion, and the Duties prescribed in it, hath occasioned too great a Contempt of the Dispensers of it.

(5.) Lastly, to be Zealous for the People, and Orthodox Worshipers of God, for their Happiness and Salvation, *is to be Zealously Affected in a good thing.*

Next to the Glory of God, and the Salvation of our own Souls, we are bound by Covenant, to tender the Welfare, and Salvation of others : And this is to be done, by our Hearty Wishes, hearty Prayers, and best endeavours for them. We find *Moses* so far transported with Love, and Desire towards the *Israelites*, that he preferred their publick Happiness and Salvation, before the private Welfare of his own Soul ; praying thus in their behalf, *either blot out their Sins, or blot out my Name out of the Book that thou hast Written*, Exod. 32. 32. Under the like transport of Affection, we find *S. Paul* declaring that his Hearts Desire, and Prayer to God was, *that Israel might be saved, without wishing himself Accursed from Christ, for his Brethren, and Kinsfolk according to the Flesh*, Rom. 9. 3. which great Examples Recommend to us, if not so high a pitch of Zeal ; yet a most Ardent Love, and Desire of doing good unto all Men ; and especially to use our best endeavours, to save their Souls, which is the greatest good we can do them ; herein we shall tread in the steps of our Blessed Saviour, who went up and down doing good, both to the Souls and Bodies of Men, which is such a Noble, Generous, and Beneficial piece of Charity, as well deserves our utmost Zeal and Vigour.

In a Word, to be Zealous in the Cause of Religion against Atheism, the not believing, and living as tho' there were no God to punish them, and against Profaneness, and Peoples bold, and Impudent neglecting of the publick Worship of God, to be Zealous for the Word of God against Deism, and Infidelity ; for the House, and Worship of God against Faction, Schism, and Sacrilege, for the People

of God against Seducers, that lie in wait to deceive; is to be *Zealously Affected in good things*, and is highly becoming all such, as are called by the Name of Christ, and would advance the Honour, and Interest of Christianity. Which things require, not only unwearied Diligence, but undaunted Courage and Resolution to effect them. And therefore, to encourage and engage you, to set about them; I shall proceed in the third place,

(3.) To consider, the Goodness, and Excellency of true Zeal from these Words: *It is good to be Zealously Affected* &c. 'Tis good to our selves, for hereby we become like unto God, and imitate the Divine Goodness: It is good also unto others, for one Mans Zeal helps to quicken another, and blows up both into a bright and useful Flame. It is good to a whole Church and Country, who share in the Benefit, and reap the Fruit of a well guided Zeal. Yea, it is good, in all the Senses of Goodness: *Bonum, honestum, utile, & jucundum*, it is Pious, Profitable, and pleasant: It is the Top, and Perfection of all Vertues, the Beauty, Strength, and Ornament of all Religion, and adds, as I may say, a Grace to all other Graces. Indeed, what Heat is to the Body, that Zeal is to the Soul, the very Life, Health, and Vigour of it, the Source of all its Activity and Motion. And as the Body without Heat is but a heavy, Lumpish Carcase, so the Soul without Zeal, is Sluggish, and Unactive, and little better than Dead in Trespases and Sins. But the Goodness of Zeal may be known best, in the Effects produced by it, and the greatness of the Reward annexed to it: I say the goodness of true Zeal, may be seen in the good effects produced by it, for great and Noble things have been Atchieved by Zeal. It hath inspired the Soul with Vigour, and Courage strong enough to Conquer the greatest Difficulties, and to carry it above, and beyond all Opposition. By this, Lot defer'd the Destruction of *Sodom*; and had there been a few more such, it would have prevented that direful Conflagration which consumed them. For as one heat draws out another, so the Fire of true Zeal, weakens the Fire of God's Jealousy, and keeps his Wrath from breaking forth. *Phineas's* Zeal stopt the Fury of the destroying Angel, caused a raging Plague to cease, and restored Peace and Health to the *Israelites*. The time wou'd fail me to relate the many, and great things, that have been effected by Zeal for the Honour of God, the Welfare of his Church,

Church, and the safety of his People ; neither indeed can it be otherwise : For Zeal kindles the Flames of Love in the Breast of our Maker, and draws his Affections towards us : It engages him to be on our side, and take our part, and if God be for us, who can be against us ? Nothing can be too great for his Infinite goodness to grant, Nothing can be too great for his infinite Power to effect for us.

But the Goodness of Zeal will appear more fully, in the greatness of Reward annex'd to it hereafter ; when our imperfect desires of promoting God's glory now, will end in the advancement of our own, when the little sparks of Zeal here, will improve into a Celestial fire, which will still burn in our Breasts towards God, and in his towards us.

In a Word, this Zealous disposition, will prepare, and qualify us, for the Blessfull Regions above, where our present Faint Praisings of God, shall be advanced into Extasie, and Rapture ; and we, like *Seraphims*, shall dwell for ever in the pure, and unquenchable Flames of divine Love ; which, whosoever well considers will see abundant cause, to say with our Apostle, *that it is good to be Zealously affected always in a Good thing.*

Thus having discovered to you the Nature and Properties of *True Zeal*, the passions of which it is composed, the things about which it is Employed, together with the Goodness and Excellency of it, when so qualified ; I proceed next, to consider those dangerous Mistakes and Miscarriages of *Zeal*, that are plentifully to be found in the World. And these are but too too many, of which the Time will permit me to mention but a few : To which end you may observe,

(1) *First*, That *Zeal* being compounded of the two Ruling Passions of the Soul, Love and Anger, may, and often does, admit of two Extreams : The one in the excess, when it is over-eager and hot, the other when it is too cold and luke-warm ; and it is too easie, and frequent for Men to fall into one of these Extream.

The first is an inordinate Heat in Religion, which Transport Men beyond the True Bounds, and runs into Spiritual Fury, and Enthusiasm ; of this kind was that of the *Jewish Zealots*, who pretending a secret Impulsion from God, did many Vile, and enormous Wickednesses, committing Rapines and Murders, and so destroyed the Temple and God's Worship, by an irregular, and excessive *Zeal*, under pretence of Defending it : Which excessive Heat of theirs, occasioned

caſioned great Troubles and deſolations to that Church and Nation.

And very like to this is the Furious, and *diſorderly Zeal* of our Sectaries, and wild Entuſiaſts; who under a falſe Preſence of higher Illumination and Inſpiration, have greatly diſturbed the Peace, and Happineſs of this Church, and Kingdom, and the good Laws and Government of both; and by their eager, and fierce Contentions about Religion, have endangered the Loſs of all. Theſe extravagant Hears, and Transports in matters of Religion, are the exceſs of *Zeal*, and one of the Extreameſs, the great miſchief whereof is too viſible to need laying open.

But it were well, if ſome Men did not offend as much in the defect, as others in the exceſs of *Zeal*, and that the Evil of the one, were not as dangerous as the Miſchief of the other. But alas! The Miſeries of both are too apparent to be either denied or diſguiſed. For is not ſome Mens indifferency in Religion, and careleſſneſs about it, as much ſhort of *True Zeal*, as other's fierce Paſſion, and wild extravagant Entuſiaſms are beyond it? And is not one of theſe two often the Cauſe, or Occaſion of the other? Doth not Religion ſuffer as much, by the lewdneſs, and want of Sobriety in ſome Mens Lives, as by the *inordinate Zeal* and unneceſſary Rigours of others? And is not Atheiſm the plain conſequence of the open looſeneſs of the one, as the falſe and pretended Strictneſs of the other? Of both theſe our unhappy Age affords us but too many Inſtances; which ſhould teach us to avoid both theſe Rocks, and to ſteer our courſe ſteadily between the fury of ſome Mens *Zeal*, and the Scandal of other Mens profaneneſs.

(2.) Another Error of *Zeal* is, when 'tis void of Knowledge, or acts contrary to it. This the Scripture ſtiles a *Blind Zeal*; which leads Men into many Extravagancies: and this in a great meaſure is owing, either to the Ignorance, or Subilty of Falſe Teachers, who ſeek to work on the Paſſions of Men, without rightly informing their Judgments: By which means, they are taught eagerly to contend for, or againſt things, without underſtanding either the Goodneſs, or Badneſs of either. If you obſerve it, you ſhall find thoſe the *greateſt Zealots* who are the moſt Ignorant: Like *Andaluſa* Lighting in the Dark, and contending for they know not what nor why: St. Paul bare Record of ſome in his Time, that they had a

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Zeal but not according to Knowledge; this is a Heat without Light, which tends rather to destroy, than direct. *True Zeal in the Heart*, is evermore guided by a true Light in the Head: It begins with Knowledge and is conducted by it: Whereas, *False Zeal* begins with the affections, and commonly ends there, seldom going any further than an Ignorant and violent passion.

(3.) There is a Counterfeit and *Hypocritical Zeal*, which warms only the outside, and consists in a superficial shew of *Piety* and *Devotion*; it is like the heat of a Fever, that searches the extream parts, but leaves the Heart cold and unaffected; *pene pectore dextrum, nil ardet*; there is no heat or warmth within, even when it seems to burn, and flame most without. Of this kind was the *Zeal of the Pharisees*, who Fasted and Prayed to be seen of Men, and did all their good Works meerly for Vanity and Ostentation: They had no inward sense of Spiritual Life and Motion, but were acted meerly by External Motives and Inducements: Such are the Superficial heats of too many *Zealots* amongst us, who seem all on fire without, when the Heart like *Nabal's* is as cold as a stone.

(4.) There is a *Temporary Zeal* which like a vapour, or *Comet* appeareth for a while, and then vanisheth away: Such was that of *Jehu*, who drove on furiously for a time and destroyed the Monuments of Idolatry, but being settled in the Kingdom, his Zeal for God's true Religion was quickly at an end, and turn'd only to his own advancement: Such also was the mercenary, and *selfish Zeal* of those, that followed our Blessed Saviour for the Loaves and kept with him, while any thing was to be gotten by him: But when once that failed, then they walked no more with him: This is a Flame that is blown in and out with the Wind, and varies with a Blast, and turns to all quarters like a Weather-Cock with every puff of Air. Again,

(5.) There is a *partial Zeal*, which makes Men warm in some Duties of Religion, and cold in others of equal Necessity and Importance; and very Earnest likewise in suppressing one or more Vices, and yet very Indulging to others equally crying and enormous. If you observe it you will find some hot enough for Preaching, but very cold for Praying: and tho' they talk much of Reforming other Persons Manners, yet all are very negligent, and careless in Reforming their own evil ways. May we not see

See many great Enemies against Idolatry and Profaneness; who yet are reconcilable to the defrauding God of his Tythes, to Sacrilege, Faction and Schism? And make up that with advantage to one vice, which they seem to take from another? This is to compound the matter with God, and to make the keeping of one Law, to Atone for the Breach of another. True, and thro' Reformation extends to the Hatred, and Mortification of all Vice, and the practice of all Vertue, without which the *most Zealous* to Reformation, are but Falshood and Damnable Hypocrisie.

Descend we next to the Application of this Discourse, how many usefull Lessons might be inferred from it, yet I shall confine my self to a few, which naturally and easily flow from it: For,

(1.) *First*, If it be good to be *Zealously affected in a good thing*, then it must be bad to be *Zealously affected in an ill thing*. 'Tis a double fault, first to expose a bad Cause, and then to be warm, furious, and zealous in promoting it. True Zeal is always against, and never for promoting an Ill thing. And therefore to be *Zealous* for a Party, and hot in promoting *Faction, Division, or Schism*, is to employ it in a very bad thing: To favour a wrong Cause, and discountenance a good one, are both equally abominable in the sight of God; and he that is *Zealous*, and Warm in either is clearly out of the way, and can never Judge Righteous Judgment. To spend our Zeal in encouraging *Faction* and *Schism*, and promoting disorder, and disturbance in the world, is to put one of the best things to the worst uses. And therefore we commonly find Zeal compared to *Fire*, which as no Element is more usefull and reviving, whilst it keeps within its due bounds and place; so none is more pernicious and destructive, when once refusing confinement, it breaks forth, invades the House top, and spreads it self about the adjacent Places. Which shews, what great care ought to be taken that our Zeal be guided with Knowledge, and placed upon right Objects; such as may not only materially, but in all its Circumstances, be found Good. To this end, take you diligent Notice, that tho' Reformation of Manners, where it is seriously intended, and rightly regulated, and duly managed, is a very Good thing; Yet where it is only pretended to put the better face on *Schism*,

and countenance *Division*, it is a very bad thing, and a *True Zeal* for the former, may be well employed to watch, and prevent the designs of the latter.

(2.) *As it is bad to be Zealously affected in an ill thing*, so it is no less to be Luke-warm, and coldly affected in a good thing. This is that *Laodicean Temper* that is so hateful to God, and so sharply reprov'd by him. *I would saith Christ that thou wert either hot or cold, but since thou art neither, but Luke-warm, I will spue thee out of my Mouth*, Revelations. 3. 15. Indeed, there is nothing more Nauseous, and Loathsome to God, than this indifferent Temper; which being void of all Love to God, and his good ways, keep Men from being faithful to either. Love is a warm passion; and where it is fixed on any object, will not suffer us to speak or act coldly about it. And therefore, where men are unconcerned, either for the Sincerity, or Solemnity of God's publick Worship: 'Tis plain they want that inward Principle, that should move them in his Service, and can alone commend them to him, and his Blessings, Favour, and Friendship; without which, we cannot be happy, either in this World, or in the World to come.

If you look abroad, you will find some Men Indifferent about the affairs of Religion, and like Gallies, care for none of these things; others are somewhat warmer, but withall mighty wavering and Inconstant, I had almost said Inconsistent, halting between two Opinions, being *Conformists* one Day, and *Nonconformists* another: And like so many Weather-Cocks still given to change. What is this but to halt between God and Baal; as the Prophet upbraids as a piece of great Inconstancy, willing Men to be more plain, and steady in their ways, If the Lord be God follow him and his good ways. He that Looks two different Ways seldom steers his Course aright. And to halt between two Opinions, is to be neither sound, nor firm in either.

Therefore, to be *truly Zealous* is to be steadfast, immovable, always abounding the work of the Lord, to hold fast the Profession of our Faith without wavering from it to the Right Hand or to the Left. To this end let us Love God with all our Hearts, with all our Minds,

Minds, and with all our Strength, knowing, that tho' God Loves a *Broken*, yet he hates a *divided Heart*. Yet alas, what Numbers there are in these our Days that carry a *divided Heart*; are indifferent whether they go to Church or Conventicle; some holding Communion with both, others with none at all; but with what success the Lord knows: But however, this I may presume to say, that they seem to act contrary to the Rules of God, for most Divines agree, that it is necessary to Salvation, to be in the Communion of a Church; and this Text, that we ought not to be indifferent, neither hot nor cold in the profession of it; but to come forth in defence of a well constituted Church and persevere; not wavering with every wind of Doctrine; but tho' an Angel from Heaven, should teach us any other, than what the Lord hath Revealed to us, we ought to renounce it, and shew our *true Christian Zeal*, in being vigorous to resist the same: We ought not to take check at every little disappointment, but on the contrary with undaunted Boldness and Resolution prosecute our End, in convincing them that sit in Error, with Indignation against their Heretical Tenets. *Moses* tho' the meekest Man upon Earth, when he saw God Dishonoured, and his Prerogative encroached upon, when *Aaron*, and the People had made a Golden Calf, his Anger waxed hot against it; and he Burnt it in the Fire, and strowed it upon the Water, and made the Children of *Israel* Drink of it. An excellent precedent for us, to be tender of our Religion, and defend it, and every part of it, against all the *Enthusiasms* of the *Sectaries*, as well as the *Superstitions* of the Church of *Rome*. *

To conclude, since after Tryal made we find our Religion Orthodox, and come nearest the Primitive Times of any other, deriving its Discipline from the Apostles themselves, being founded on the Word of God, let us be *Zealous in the Profession of it*; let not the Cares, let not the Fears of this World prevail upon us, to dissemble away our Religion, by flattering great Men in their Sins, as *Pilate* did; for he against his own Conscience, out of fear of disobliging the High-Priest and the *Jews*, condemned the Lord of Life, and then washed his Hands to express his Innocency: 'Twould be great imprudence in us to Tread in his Steps, to barter away our Religion, or any part of it, to please the giddy multitude of the Faction, who can give no other Reason, for their Clamorous desiring the overthrow of it, than the

the *Jews* could for the Death of our Saviour ; who brought no other valid Accusation against him but their Out-cries, *Away with him, Crucifie him, Crucifie him,* In imitation of which, our giddy brain'd *Sectaries*, Wickedly, Scandalously, and Seditiously, Cried out in the time of the Royal Martyr, No Bishops, no Bishops ; and do they not now, in their publick Writings, Insolently Affront our Prelacy, and the Dispensers of Gods holy Mysteries ? And do they not as daringly assert that Episcopacy is a novel Doctrine ; to the great scandal of Christianity, the reproach of our Hierarchy, and the grossest Affront to our Church and Kingdom, and the wholesome Laws of both ? With what care and industry do they disperse their poysonous Libels, and therein impudently assert that it is not only Lawfull, but a *necessary indispensable Duty*, to resist our most Gracious QUEEN ; under whose auspicious Reign, these Generation of Vipers enjoy the act of Indulgence ? These are the Schismatical Doctrines, so artfully propagated under the mildest of Governments, by a People of a King-killing Principle : Who paint their Faces like *Jezabel*, and peep into the World, with the outside Varnish of *Liberty, Toleration, Moderation, Self preservation*, and such like insinuating and deluding Cant, and then cry out, Who is on our Side, who. These are the Doctrines that once overturn'd our Church and Kingdom, and brought her Majesties Royal Grandfather to the Block, and made our whole Land an *Aceldama*, a Field of Blood. And yet these are the Persons that call themselves the Elect, the Innocent, the Harmless, the Quiet, the haters of Idolatry, the Sabbath observers, the Godly forsooth ! As if to observe, the Four First Commandments, would atone, for the breach of the Six last ; or more plain, as if the acknowledging of one only God, would justify their Resisting and Shedding the Blood of his Anointed, and their not making, or Bowing to Images or Idols, were a sufficient expiation for their Murders, Rapines, Defamation, Sacrilege and the like. To whom, I think, the Reverse of our Saviours Words on another occasion, are very applicable, As harmless as Serpents, and as wise as Doves. And shall we lull our selves asleep and cherish these Vipers in our Bosom, whilst the Murder of our Royal Martyr is justified, our Gracious QUEEN vilified, and our Holy Church is thus Traduced ? Whilst the Articles of our Creed, and the Articles of our Church, are handed about with an *Index expurgatorius*, and our Homilies of Loyalty, turn'd to Instruments

struments of Resistance? I say shall we lie *dormant*; and not come forth in defence of our Religion, against such designing Hypocrites? God forbid, for if we do, we may indeed with *Pilate* wash our Hands, but never get away the Guilt. 'Tis our duty therefore, to be very *Zealous*, and strict for our Religion: Not discouraged at the unjust Reflections made upon it, by the wild extravagant Tongues of its Enemies; but defend it with all that is dear and near to us, as the Apostle hath set us the Example, Suffering all Hardships for the promoting thereof, like so many *Boanerges*, Sons of Thunder, in our Life, and at last chearfully Seal it with our Death, that so we may be accounted *Zealously affected in a good thing*.

F I N I S.

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